

David Threl

THE

Roanoke Religious Correspondent,

OR

MONTHLY EVANGELICAL VISITANT.

"Gather up the fragments that remain, that nothing be lost."—John vi. 12.

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To a Young Minister of the Gospel.

LETTER V.

Dear Sir—Having in our last letter, given you some of the most prominent features of the corrupt apostate church, after the revelation of the *man of sin*, it is time we look back upon the ground we have left behind. Well might the beloved apostle, (who was a wise master builder of the church, and saw her primitive purity, arrayed in all the native graces of uncorrupted gospel simplicity, when he was presented with a view of the same church, in her corrupted and apostate state, in the habit of a scarlet whore, who was drunken with the blood of saints, and martyrs, and caressed by the kings of the earth,) wonder with great admiration! Rev. xvii. 6. Who could have thought of such an unexpected reverse? Even in our day many informed and enlightened minds have been made to wonder, why it was that a holy and righteous God should suffer his church so to apostatize from the simplicity of the gospel, as to become the mother of harlots, and the synagogue of Satan?

To this inquiry, it may be answered, that the all wise God giveth no account of his matters to any; when men obey not the truth, but take pleasure in unrighteousness, no wonder that they are given up to strong delusions to believe a lie. God governs the world by a wise and righteous providence, in which we may often see effects following their proper causes with mathematical certainty, and at the same time, with the same beautiful variety as light and shade.

When Jesus Christ was interrogated by the Roman governor, concerning his kingdom, he replied, "My kingdom is not of this world." This is a maxim of unspeakable importance in his religion; and almost every corruption that has arisen, and by which this heavenly institution has been debased from time to time, may be traced in one way or other, to a departure from that great and fundamental principle of the christian kingdom; we, therefore, hope that every lover of truth will keep his eye fixed steadily on this important point,

When we read of the many corrupt doctrines and traditions of both Pagan and Jewish origin, which were, time after time, received amongst the christian professors, and engrafted into the christian worship; we are led to enquire, Was there no person amongst the professors of christianity honest enough, "to earnestly contend for the faith which was once delivered to the saints? Did the whole degenerate at one and the same period"? We answer, they did not; neither was there any period in which God left himself without witnesses.— "There were a few names who did not defile their garments"—and to get a glimpse of, and to trace these followers of the Lamb, is what shall be our aim at present.

We shall say but little of the different parties, rents, and divisions, which, from the earliest age of the church had taken place, we shall not dwell on the great number of sectaries, who were branded as heretics by those who called themselves "*The Holy Catholic Church*", and who were (doubtless) the most numerous party; while we shall fix our eye steadily on a small and despised body of men, who separated themselves from the Roman Church, purely on account of her corruptions.

About the year 251 we are informed of a Presbyter whose name was Novatian, and who was pastor of a christian congregation which was separate from, and held no communion with, other churches in the city of Rome, on account of the laxity of their discipline, and corruption of their worship—the accounts we have of these people, are but mere sketches; we shall follow Mr. William Jones in his

history of the Christian Church in a quotation he has made from Mr. Robert Robinson in his ecclesiastical researches.*

"Novatian was a Presbyter in the church of Rome, a man of extensive learning, holding the same doctrine as the church did, and published several treatises in defence of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the church. Christians, within the space of a few years, were caressed by one emperor and persecuted by another. In seasons of prosperity, many persons rushed into the church for base purposes.— In the times of adversity, they denied the faith and reverted again to idolatry; when the squall was over, they came to the church again, with all their vices, to deprave others by their examples. The bishops, fond of proselytes, encouraged all this, and transferred the attention of christians from the old confederacy for virtue, to the vain shews at Easter, and other Jewish ceremonies, adulterated, too, with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partizan for taking in the multitude, was put in nomination, Novatian opposed; but as Cornelius carried his election, and he saw no prospect of reformation, he withdrew, and a great many with him. Cornelius, irritated by Cyprian, who was in the same condition, thro' the remonstrances of virtuous men at Carthage, and who was exasperated, beyond measure, with one of his own Elders, named Nova-

* Jones' hist. of the christian church, vol. i. pa. 336—also Robinson's Ecclesiastical Researches, pa. 126.

ers, who had quitted Carthage and gone to Rome to espouse the cause of Novatian, called a council, and got a sentence of excommunication passed against Novatian. In the end, Novatian formed a church, and was elected bishop. Great numbers followed his example, and all over the empire puritan churches were constituted, and flourished through the succeeding two hundred years; afterwards, when penal laws obliged them to lurk in corners, and worship God in private, they were distinguished by a variety of names,* and a succession of them continued 'till the reformation.

It appears by the writings of the fourth, fifth, and sixth centuries, that the Novatian or Puritan churches were numerous, and were to be found in every part of the Roman empire; they mention a number of learned and pious preachers belonging to this sect.

The accounts we have of these people, were, for the greater part, written by their enemies, who complain heavily of the schism made in the church by the Novatians; yet, upon the whole, the truth obliges some of them to confess that the *Cathari* were a peaceable and moral people, whose tenets were very scriptural, but they blame them for the severity of their discipline, for if any member of their church fell into any gross immorality, they were forever excluded from their communion without any hope of restoration; they received members into their church, on their baptism; or if

they had been baptized by Catholics by rebaptism, accounting baptism performed by such a corrupt ministry to be null and void. they refused to worship images, to adore the cross, or the bones, or reliques of saints and martyrs, they rejected the Romish festivals, and other traditions of the church, and refused to acknowledge the supremacy of the Pope; and for these things were stigmatized as heretics, schismatics, children of the devil, &c.* But notwithstanding the foul-mouthed clamors of their enemies, they appear to have been a people who endeavored to adhere to the primitive gospel pattern, to keep the church separate from the world, and inaccessible to the wicked.

About the year 306, another party separated from the Roman Catholic church, on account of her corruptions; these people, who were confined mostly to the province of Africa, were called Donatists, from a certain bishop, whose name was Donatus, and a chief of their party, these dissenters appear to have made a noble stand against the Catholics for nearly three centuries, amidst cruel persecutions, and have been stigmatized by the Catholic writers as the worst of men: Yet, their only crime appears to have been that they opposed the flood of corruption which was then pouring into the church, and endeavoured to restore christianity to its primitive purity. It is worthy of record, than when they were informed that it was the emperor's command, that they should return to the communion of Ca-

* *Cathari*, that is Puritans, or *Cazari*, which is a corruption of the word *Cathari Paterines*, which signified clownish, vulgar, low-bred labourers, &c.

* Jones' *C. Hist.* vol. i. pa. 338. Mosheim, cent. 3, part II. chap. v. sec. 10, 18.

tholic church, they would ask, "Quid est imperatori cum ecclesia?" That is, "What has the Emperor to do with the Church?" When the Catholics boasted of their favor and influence with the Emperor, they would say, "Quid christianis cum regibus aut quid episcopus cum palatio?" That is, "What have christians to do with kings, or what has bishops to do at court?" Excellent sayings, certainly; and happy had it been, both for the church and the world, had all christians adopted it and acted upon it.*

In short, the Donatists appear to have been a people whose aims and designs were the same as the Novatians, or as they were afterwards called the Cathari; their wish was not only to profess christianity, but to live like christians; but were borne down, overpowered, and dispersed by the arm of civil power, and by the malice of the Catholic party; but, like the burning bush, though enveloped in the flame of persecution, they were not consumed. It is very probable, that the Donatists, after many struggles, joined the Novatians; for Mosheim says that they disappeared about the end of the sixth century.

"It is remarkable, that in the examinations of these people, they are not taxed with any immoralities, but were condemned for speculations, or rather for virtuous rules of action, which all in power accounted heresies.—They said a christian church ought only to consist of good people; a church has no power to frame any constitution; it

was not right to take oaths; it was not lawful to kill mankind; a man ought not to be delivered up to the officers of Justice to be converted; the benefits of society belonged alike to all the members of it; faith without works could not save a man; the church ought not to persecute any, even the wicked. The law of Moses was no rule to christians; there was no need of priests, especially of wicked ones; the sacraments and orders, and ceremonies of the church of Rome, were futile, expensive, oppressive, and wicked; with many such positions, all inimical to the hierarchy.

As the Catholics of those times baptized by immersion,* the Paterines by what name soever they were called, as Manicheans Gazaris, Josephists, Passigines &c. made no complaint of the mode of baptism; but when they were examined, they objected vehemently against the baptism of infants, and condemned it as an error. Amongst other things, they said, that a child knew nothing of the matter, that he had no desire to be baptized, and was incapable of making any confession of faith, and the willing and professing of another, could be of no service to him.

"Here then," says Dr. Allix, very truly "we have found a body of men in Italy, before the year one thousand and twenty six, five hundred years before the reformation, who believed contrary to the opinions of the church of

* Jones' History, vol. 1. page 412. Mosheim's Eccle. History, Cent. 4. chapt. 5. sec. 2, &c.

*It may not be believed by some, that the Roman catholics, baptized by immersion in the tenth century, but the fact will not be denied by any honest and intelligent person, who has fully made himself acquainted with church history.

Rome, and who highly condemned their errors." Atto, bishop of Vericulli, had complained of such a people, *eighty years before*, and so had others before him, and there is the highest reason to believe that they had always existed in Italy. It is observable that those who are alluded to by Dr. Allix, were brought to light by mere accident. No notice was taken of them in Italy, but some disciples of Gundulf, one of their teachers, went to settle in the Netherlands, and Gerard, bishop of Cambray, imprisoned them, under pretence of converting them.

"From the tenth to the thirteenth century, the dissenters in Italy continued to increase and multiply; for which several reasons may be assigned. The excessive wickedness of the court of Rome, and the Italian prelates were better known in Italy than in other countries. There was no legal power in Italy in these times to put dissenters to death. The adjacency of France and Spain too, contributed to their increase, for both abounded with christians of this sort. Their churches were divided into sixteen compartments, such as the English baptists would call associations. Each of these was subdivided into parts which would be here termed churches, or congregations. The houses where they met seem to have been hired by the people, and tenanted by one of the brethren. There were several in each city, and each was distinguished by a mark known by themselves. They had bishops or elders, pastors, and teachers, deacons and messengers; that is men employed in travelling to administer, to the relief

and comfort of the poor, and the persecuted. In times of persecution, they met in small companies of eight, twenty, thirty, or as it might happen; but never in large assemblies for fear of the consequences.

The Paterines were decent in their deportment, modest in their dress, and discourse, and their morals irreproachable. In their conversation there was no levity, no scurrility, no detraction, no falshood, no swearing. Their dress was neither fine nor mean. They were chaste and temperate, never frequenting taverns, or places of public amusement.— They were not given to anger or other violent passions. They were not eager to accumulate wealth, but content with the necessities of life. They avoided commerce, because they thought it would expose them to the temptation of collusion, falsehood, and oaths, chosing rather to live by labor or useful trades. They were always employed in spare hours either in giving or receiving instruction. Their bishops and other officers were mechanics, weavers and shoemakers, and others, who maintained themselves by their industry.

"About the year 1040 the Paterines had become very numerous in Milan, which was their principal residence, here they flourished at least two hundred years. They had no connection with the [Catholic] church.

They had no share in the state, for they took no oaths, and bore no arms. The state did not trouble them, but the clergy preached, prayed, and published books against them with unabated zeal. About the year 1176 the archbishop of Milan, an old infirm

man, while preaching against them with great vehemence, dropped down in a fit, and expired as soon as he had received *extreme unction*.* But it had been well for these people, if hard words, slanderous reports and unjust reproaches, had been the only weapons used against them by their implacable enemies; they were, at length, made to feel the rancorous and sanguinary malice of their opponent, seconded by the arm of secular power, of which you will be informed in our next communication.

We wish to keep the history of this people in view: but we can collect but little information respecting them for several centuries; and that little from the writings of their most implacable enemies; but it is certain that they did exist, in considerable numbers, in various parts of Europe; and it is very probable that, amidst the revolutions of kingdoms, and empires, which took place in these times; together with the quarrels, and contentions, which took place amongst the bishops and clergy; they were suffered to remain unnoticed, as they were a quiet people, and took no active part in state affairs; yet we can once in a while catch a glimpse of them as of a light shining in the midst of darkness. About the year 780 a certain Paulinus, who was bishop of Aquilea, in Italy. Also about the year 820, Claude bishop of Turin, also in Italy. They each

* The account of the Paterines were collected by Mr. Robinson in his ecclesiastical researches from *Muratori, Gregorii, Bonacursi*, and other Italian writers of undoubted authority.

of them bore a noble testimony of the truth of the Gospel, and the purity of christian worship and discipline, they opposed the supremacy of the Pope; the worship of Images, with all the superstitious fooleries of the Romish church. For these things they were opposed and reviled by the popish party: but God blessed their labours abundantly, and the remains of their writings which have been preserved, prove them to be men worthy to be had in everlasting remembrance. But we have certain accounts of a people who were taken notice of as numerous in Italy about the year 1000, these were, no doubt a succession of the Cathari, or Novatians: for they were termed Gazari, which appears to have been a corruption of the word Cathari [puritans] they were also called Paterines, which some say signifies vulgar, low, bred, clownish, because these people were chiefly mechanics, artizans, labourers &c. We shall present our readers with the account of this people from Jones' ecclesiastical history, who quotes the authorities of Mosheim, Robinson, Dr. Allix, and others.

REVIVALS OF RELIGION.

From the Vt. Monitor.

Having recently attended the anniversary Commencement at Burlington, Middlebury and Dartmouth Colleges, and having had a personal interview with most of the Pastors of churches, where the Lord is pouring out his Spirit, and having visited many of the towns thus blessed with the divine favour, we are pre-

pared to give our readers an account of the wonders which God is working for Zion.

During the winter, here and there a church in different parts of the state, was blessed with a revival. Little was seen to encourage the hope of a more extensive work, till after the meeting of the consociated churches at Middlebury on the 3d Tuesday of June, when the Pastors and delegates agreed to recommend to the churches in connexion to observe a fast with reference to a revival of religion. Our informant believed that no church in the connexion feels the special influences of the Spirit, which did not thus consecrate day of fasting and prayer, and that those which complied with the recommendation are more or less visited, and most of them in a wonderful manner.

In Franklin County, in Bakersfield, Enosburg Berkshire and Montgomery, the work has prevailed since about the commencement of the present year, and has already given an accession to those feeble churches of 180 members, 22 of this number joined the Baptist and Episcopal churches.—The converts are computed at 285, and the work is said to be progressing. Here the labours of Mr. Boardman, in the service of the Vermont Juvenile Missionary Society, have been signally blessed.—The work has excited and put down much violent opposition,

especially among those who had advocated the doctrine of Universal Salvation. Very many of this character in the light of truth saw their feet standing on slippery places, who now, instead of making "the heart of the righteous sad, and strengthening the hands of the wicked, that he should not return from his wicked way by promising him life," are piously engaged in warning their friends and neighbours to flee from the wrath to come, and do works meet for repentance.

In Chittenden County, the commencement of the work is of recent date, except in Jericho, which is dated in March last. Very hopeful appearances are observed in 8 or 9 other towns in this county, and in some the work has commenced with such power as appals the enemy, while the soldiers of the cross are marching on to victory triumphing in the Captain of their salvation. In Essex and Westford are already 70 hopeful subjects of renewing grace.

In Addison County, it is believed the work is without example in the history of the Church in this State. Within less than three months it is computed there are about 300 converts in Cornwall, Shoreham and Middlebury.

In five other towns the work is very interesting and rapidly progressing, in which it is believed are more than one

hundred recently brought into the liberty wherewith Christ makes free.

Rutland County. In 8 towns it is computed are about 300 converts, almost exclusively within about three months, and the work continues to progress. In Castleton, the subjects are principally between 12 and 25 years of age. In Tinmouth, it is said, are between 30 and 40 hopeful subjects of renewing grace, and more than that number, in whom a former hope has been revived.

In Rupert and Pawlet, Bennington county, the work commenced in May, and about 60 are rejoicing in hope. In Pawlet it is mostly confined to the Academy.

We here enumerate thirty-two towns, where the churches are refreshed, and multitudes are anxiously enquiring, 'what shall we do to be saved?' We have given a moderate estimate, and yet the aggregate is almost 1800. Weathersfield and Bennington, which we have already noticed in former numbers, together with a few other towns, where has been more than usual attention, will, doubtless, swell the list to more than *Ten Thousand*.

In Granville, N. Y. a work is prevailing, and 80 are hopeful subjects. Plattsburg is also visited, and it is believed about 30 have been born into the kingdom of Christ.—There are hopeful appearances

in other towns in that region.

The revival in Lyme, N. H. commenced about a year since, and has been silently and gradually progressing; 53 have been added to the church of which Rev. B. Perry is pastor, and 19 examined for admission. The hopeful converts are about 100.

The work appears to be encouraging in Hanover and in the vicinity of Dartmouth College. One hundred and fifty are hopeful subjects of renewing grace.

What shall we then say to these things? If God be for us, who can be against us.

Well may we say to Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon you."

From the Christian Herald.

The following letter was addressed, by a gentleman in a neighbouring city, to his brother, who lived in a place where the Lord had commenced, and is still carrying on, an extensive work of grace. It has been extensively circulated in private circles, with the salutary effect of producing a spirit of inquiry on the important subject of the soul's salvation. If any of our readers have not experienced that change of heart which the Gospel requires, (John iii.) we would urge them to adopt the plan here recommended, and to begin at once the work of repentance and reformation.

TO MY BROTHER.

You believe, yes, you know that a total renovation of soul must take place, to prepare you for heaven,—that you do not cordially love God, or love his glory,—that you have not committed your soul to Christ,

to be saved by his merits,—that you are therefore spiritually dead, with the tremendous guilt of rejecting Christ, who calls you to life—of rejecting him under the most melting circumstances, while the tears of a beloved parent were united to the entreaties of him who died for you. Will you speak of the hardness of your heart? I know it; I have gone through with all that you feel. I know what it is to wrestle with a heart that will not bow. But, my brother, you know as well as I, that there is no want of power—no want of capacity—nothing that can excuse your rebellion for a moment. God forbid that any metaphysical subtleties should shield your conscience from the sword of the Spirit. Deal honestly with yourself, as an accountable being, and tell me, is there any reason why you should not love God with all your heart—repent of sin, and accept the Saviour this very moment? Is God a hard master in demanding it? Will you ever have a greater capacity to do it? Is the unbending opposition of your will and affections an excuse or an aggravation of your guilt? But how is this hardness of heart to be subdued? Never, my dear brother, but by honestly endeavouring to do it, with a conviction that it must be done. Do you wish to feel your guilt, to find your heart melt and sink in a view of your ingrati-

tude and rebellion? then go to God and pour out your heart in lamentations over its vileness, and go to Christ and receive him as your Saviour.—“But” you say, “when I do this my heart is cold.” If it ever becomes warm, if it ever melts, it will be in these struggles. Each effort to do your duty will revive the deplorable hardness of your heart—still more sensibly teach you the need of an Almighty Saviour—will drive you from that refuge of lies, your own works, and make you despair at length of any help except from God. When you truly feel this, and cast yourself on the arms of Christ, sensible that you are justly perishing, and leaving to him what shall be done with you, the conflict will end, and your soul will find inexpressible peace. But beware of these struggles for the sake of feeling more. Let your design and effort be, honestly to do your duty, every time you appear before God, by then submitting to him.—Though you have failed heretofore, perhaps you may succeed in the next effort, if it be greater. If you do not, it will still more affectingly discover your vileness, tear up your self-dependence and show you the need of Christ.

Let me tell my own experience. When I commenced this course of exertion, I scarcely felt any thing, but I gave up all pursuits, shut myself in a

dark room with just light enough to read, deliberately arrayed before me the sins of my life, my rebellion, ingratitude, pride and repinings.—I read the 51st Psalm, 78th of Isaiah, and a parable of the prodigal—kneeled down every half hour, and strove to give myself to Christ—strove to hate myself. The more I laboured the more I saw my villainess, till at length my heart broke, and gave myself, as I hope, to Christ. I found it of great benefit not to conceal that I was anxious: the worldly let me alone—the good prayed for me—and, what is very important, I felt impelled, by consistency of character, to persevere in fleeing from the wrath to come. Every motive not absolutely sinful should be brought to bear with combined force on the soul. And now, my dear brother, the Holy Spirit is in——, and subduing many who thus strive for their salvation. Why may not you be saved, if you persevere in these efforts? Will you not promise me to commence the trial? Will there again be so favourable a season? Do you know that any other will be granted you, if you suffer this period to pass? I shall not cease to pray for you; but it will be with trembling despondency, and with the agonizing apprehension that all is in vain that you only lived to fill up the measure of wrath.

Dear Brother, that measure,

if it is ever poured out to you, will be more bitter, more overwhelming, than falls to the lot of but few in a Christian land.

Who has been warned with such tenderness? Over whom has so many prayers been poured out?—I enclose a letter which she wrote to me: When you read her own handwriting, and see how she speaks of you—from the burstings of a mother's heart, you cannot but be melted. I need not ask you to forgive my plainness,—I need not tell you my tears stream on my paper while I write. We stand in the presence of God, who is now searching our hearts. We are soon to answer for the manner we received this subject.—Oh! may you be saved: but may your blood not be on my soul!

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SETTING APART OF MISSIONARIES,
For the Indians of our Country.

On Wednesday, the 29th September, 1821, a number of missionaries were set apart by prayer and other solemnities, in the house of worship, occupied by the Baptist church, Sansom-street, Philadelphia.—They are destined for the Valley Towns, Cherokee nation, where the Rev. Humphrey Posey, and his assistant, Mr. Dawson, have for some time past been labouring.

The band consisted of the Rev. Thomas Roberts, late pastor of the Baptist church in the Great Valley, and Eliz-

abeth, his wife. Mr. Isaac Cleaver, blacksmith, farmer, &c. and Rachel, his wife. Mr. Even Jones, teacher, and Elizabeth, his wife, and John Farrier, farmer and weaver. Besides these brethren and sisters, there were three excellent female teachers, Elizabeth Jones, Mary Lewis, and Ann Cleaver. The children of the missionaries are Samuel, Phineas and John Cleaver, of the several ages of 17, 15 and 12, each of whom has been brought up to farming. Thomas Roberts, of the age of 15, who had commenced the study of medicine, and John Roberts, aged 11. Elizabeth Roberts, 13, and Catharine Cleaver, 12. Nine children besides the above, were under 11. The whole company is 25.

Ten or twelve ministering brethren led the services by singing, prayer and exhortation. The instructions of the Board were publicly read, and an affectionate farewell taken by the shaking of hands of the ministers and missionaries.—The meeting was powerful and melting. Every eye seemed to say the Lord is in this place, or a truth.

The following morning at 11 o'clock, the missionaries collected themselves, by appointment, at the Centre Square.—Four or five hundred brethren and sisters from the different churches met them. There,

“under open sky,”
the praises of God were sung, for the growth of the empire

of the Messiah. The missionaries were again, by prayer, commended to God and the word of his grace; when, amid a thousand wishes for their prosperity, they ascended their wagons and departed.

FORT WAYNE MISSION.

Extract of a letter from the Rev. Mr. M'Coy to the Corresponding Secretary, dated Fort Wayne, July 28. 1821.

REV. AND DEAR BROTHER,

Pardon me for troubling you so often. Wishing my honoured patrons to know on what grounds I admit to baptism the natives of these forests, I herewith transmit you a copy of the experience of Wis-ke-ke-la-eh-quā, the Shawnee woman whom I baptized on the 24th ult.

Since my last, I have baptized a white woman whom we hired to assist in the family.

I have received your very affectionate favour of the 2d inst. The Report has not yet come to hand. My spirits are greatly refreshed, and I feel under additional obligations to endeavour to please my God, and those whom I have the honour to serve, whose instructions will always receive due attention.

Experience of Wis-ke-ke-la-eh-quā.

“When I was small, I lived with my grandmother, who was instructed in the Christian religion by the Moravians. I was then told, by my grandmother, that all people were wicked, and that Jesus Christ

came into the world to save us.

"Many years afterwards when I was a widow, I found much trouble to procure a living, and was obliged to seek it by every honest means in my power. I went with a company to gather cranberries; we got very wet, and lodged without fire. This made me very sick. My mind was also now much troubled. All the company slept except myself; I was in so much trouble of mind that I could not sleep. Next morning I went to a village; being scarcely able to walk. An Indian, who called himself a prophet, and whom they afterwards killed or witchcraft, gave me some medicine, which made me worse. I was at times crazy. I don't know how long I continued in this state of distraction, but I know I was eight days in great trouble of mind. I ate nothing. I felt like I was in the fire. I prayed to God to have mercy on me, and save me from hell.

"A few days before my illness, I dreamed that I was carried above, and was taken into a house that was white, but did not look like white houses do in this world. There I saw a good man sitting, before whom I became little as an infant. He took me in his arms, and said, 'The person who is always talking to you in the world, does not wish you well. He is bad, and is

trying to ruin you. I am he who will do you good, will save you, and will protect you always.' I then awoke.

"After being in so much trouble for eight days, I thought the same man whom I had seen in my sleep spoke to me again. I was now awake, but I could not see him with my eyes. He said, 'I have promised to take care of you, and I will do it. I am your friend and Saviour. I will never forsake you.' All at once it seemed that I got out of the fire; my mind and heart seemed to go to God.—My mind became strong, so that I understood many things that I did not know before. I was happy. I seemed to be looking down on people in this world. Then I wanted to die, and prayed that I might die. In my sickness and trouble afterwards, I could still hear the same man talking to me, and telling me good things; but I could never see him with my eyes. I kept my mind set upon God, and things above, for about two years. Then I somewhat forgot these things. I did not pray so much as I had done, nor have my mind so much set upon things above. In this way I lived many years.

"About two years ago, I was troubled because I was not more holy. My grandmother had told me when I was a little girl, that if a person would fast and pray, four

days, God would forgive their sins and make them happy. I determined to try what my grandmother had said. I went into the woods, and staid there two days fasting and praying. I returned home, and to my grief, a woman who was there kept talking a great deal of nonsense. But I determined to be sober, to fast, and to pray; and I thought it did very well until the fourth day just at night, when the time to receive the blessing, as I thought, had almost arrived; then I became wicked and foolish as ever. I found myself just as I was before I began to fast, or a little worse. And I believe that wherever we go, or whatever we do, the devil is with us to keep us from being truly good.

"When I was at your house last summer, and heard you preach and pray, and talk a good deal, I found that you talked just like I had felt.— You told me many things which my grandmother had done when I was a little girl; and I determined, if God would help me, to serve him better than I ever had done before. But I had not been very religious for a long time. I had thought too much about this world, and too little about things above; and God sent a judgment on me, as I thought it to be, for my wickedness.— I became very sick. My little boy became sick too, and died. I was in much trouble for a few weeks; then I lost

my trouble again, and hoped when I should die I would go where my child is gone. I want to go soon to that place, but I will not pray to die as I once did, I think it is not right; I will try to be willing to live, and willing to die. I know that Christ came into the world and died to save us, and I hope he will save me.

"Some time ago, I made a journey into Ohio among the white people. Some good women there asked me to go to their meeting, which I did.— They and their preachers talked to me about religion, and said they would be glad if I would join their church, and be baptized. But I told them I wanted to be of your religion; and that I would rather join your church, because your church was designed particularly for the Indians, and I hoped a great many Indians would join it."

I asked her if she believed at all times that she was a Christian, and that when she should die she would certainly go to heaven?

She immediately burst into a flood of tears, saying, "I have nobody to instruct me; my prayers are all in the Indian language; I don't know certainly whether I am a Christian or not; I have given my whole heart to God, and I can do no more. I want to love him and serve him all my life. I know my life in this world will not be long, and I want to die, and go to God."

whenever he is willing to take me. I don't care for any thing in this world. I want to be a Christian, and to live with Christians. I have no pleasure in the company of wicked people. I wish to please God, and, if you think I am worthy, I wish to be baptized."

The foregoing is the substance of her experience, which she related on my inquiring into particulars. I have endeavoured neither to detract from, nor to add to the merits of the relation.

At different times I had corrected many strange notions which she had formed, and had answered some curious questions that she asked, such as the following; "Will God forgive my sins after I am baptized, as he does now? Will people who have not been baptized, and those who have, dwell in the same place in heaven?"

OBITUARY.

COMMUNICATED.

Departed this life on the 17th of August, 1821, at Harmony Hall, Orange County, N. C. after a severe illness of 15 days: Mrs. Mary C. Hicks, consort of Mr. Thomas Hicks, she was the eldest daughter of the late Capt. Willis Sawyer of Bertie county. She had just entered the twenty-fifth year of her age, she professed faith in Jesus Christ, and became a member of the Baptist Church about seven years ago. Her life was expressive

of the holy Gospel she professed, she was an affectionate dutiful wife, and much esteemed by all who were acquainted with her. From her first attack, she appeared to be entirely resigned to the will of God; throughout her illness she was frequently speaking of the worth and excellency of the religion of *Jesus*, and felt much concern for her unconverted friends, and neighbors; she endeavoured with the most forcible and persuasive language, to impress the minds of all who visited her with the all important subject of religion, entreating of them, to endeavour through the assistance of divine grace, to prepare to meet her in the kingdom of glory. She would call upon her christian friends to help her praise God, for the wonders of his redeeming grace, exhorting them to much diligence, and encouraging them to pray for sinners; saying she had much reason to thank the Lord, that she had been favoured with praying friends. Then addressing her Uncle (who had the care of her, and her sister Elizabeth from infancy) said, O! my dear Uncle, of all men, you have the greatest reason to thank God, for what he has done for your family; he has heard your frequent prayers for them, and although he has removed several of them from time, yet we have reason to believe he has taken them to glory; yes, he has heard your

prayers for my dear sister, who has gone to glory a little before me; he has heard your prayers for me, an unworthy sinner, who will soon follow her—go on dear Uncle, pray, and preach, God will bless you.”—She then addressing her Aunt, said, “dear Aunt you have been a mother to me, yes, a kind mother, you have been faithful, but I have not been enough grateful; all your counsel has been for my good: I hope God will bless you and make you a blessing to all around you.”—“What reason have I to thank God, for when he took my dear mother, he provided for me a religious uncle and aunt, to take care of me—O Uncle! look on that child of mine, as your own, and if it please God to spare it, ’till it arrive to years capable of instruction, teach it the nature and importance of prayer, as you have done me.”

Then repeating these lines,

“Alas, and did my Saviour bleed
And did my Sovereign die,
Would he devote that Sacred head,
For such a worm as I.”

And after repeating the last line, “For such a worm as I” until her pious soul could no longer contain; she praised God in raptures, giving glory, and honor to his name. On the nearer approach of death, and the prospect of deliverance from sin, she exclaimed with rapture,

“Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head,
And breathe my Soul out sweetly there.”

Her faith and confidence firm and unshaken; her will resigned to the will of her heavenly father, until her happy spirit took its flight from the prison of mortality without a struggle or a groan, “*blessed are the dead, who die in the Lord.*”

She left an infant son, fifteen days old, who in a few days followed the happy mother to that world where sin, and sorrow cannot come. she was sister to Elizabeth Sawyer, whose death is mentioned in our first number. “They were pleasant and lively in their lives, and in their deaths they were not [long] divided.”

ANECDOTE.

A Minister in the country, who frequently visited a widow lady with one daughter, always heard sad complaints from the mother, that her daughter was fond of public amusement. One day when this was again repeated, the daughter said, “Mother, who took me first to those places?” Conscience did its office, the mother was silent, and no more was said on the subject.

RABBI ELIEZER.

Rabbi Eliezer said “Turn to God *one* day before your death;” His disciples said “How can a man know the day of his death?” He answered them. “Therefore you should turn to God **TO DAY**, perhaps you may die *to morrow*; thus every day will be employed in returning.”

[From the Petersburg Intelligencer.]

Gospel Melodies.

What must I do to be saved?—GOSPEL.

Go to the sculptured gods of old,
Those deities of burnished gold;
Go, and their healing virtues crave,
And, kneeling, ask if they can save?

Go to those mystic scenes of yore,
Where Greece assembled to adore,
And as their strains of music roll,
Ask if those strains can save a soul!

Go to the Bramin, as he pores
Upon the stream, from Ganges' shores,
Urge him to ask his worshiped wave,
If Vishnoo have the power to save!

He will reply, that Vishnoo's power,
Can guard in every threatened hour;
But this thy burthened soul denies,
And asks a different sacrifice!

Go to the Holy Law that broke
From Sinai, amid fire and smoke;
And thou wilt hear it thund'ring there—
"Sinner, thou'rt lost, despair, despair!"

Oh! soul, thou hast thy maker braved,
What wilt thou do, now to be saved?
There is a way still left to thee,
Fly to atoning CALVARY!

There JESUS bore the chast'ning rod,
There died the HOLY LAMB OF GOD!
There perished on the cursed tree,
For sinners full as vile as thee!

He will not bear with frowning face,
A broken heart that pleads for grace!
To him thy darkest sins reveal,
His mercy saves—his love can heal!

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